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in the methods by which it shall obtain its proper share of the surplus for public uses.

I would particularly call attention to Mr. Hobson's lucid account of the mechanism of banking, the treatment of which, however accurate in respect of various details, is usually marred by lack of economic perspective and, as in the case of Mr. Macleod, by much pedantic perversity. The turning to more effective social use and profit a lucrative, and in the worst sense state-aided, monopoly is an aim well deserving the best attention of social reformers; and such discussions as that of Mr. Hobson in this book, should prove a most valuable aid towards such a consummation.

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WILLIAM CLARKE. A COLLECTION OF HIS WRITINGS WITH A BIOGRAPHICAL SKETCH. Edited by Herbert Burrows and John A. Hobson. Swan Sonnenschein & Co., London, 1908. Pp. 450.

If Carlyle had known William Clarke, he might have added to his gallery of heroic types that of the Hero as Journalist. None who had the privilege of meeting Clarke could fail to be struck by the heroic note in him,—by the austere cheerfulness which, under the burden of an ever-present consciousness of mortality, could still 'bear up and steer right onward.' Of that noble Miltonic patriotism which inspired Wordsworth's sonnet, William Clarke had a large share. Like Milton he was haunted by the vision of a time when "all the Lord's people should be prophets," and if he had not the genius which enabled Milton to give supreme literary expression to this aspiration, he possessed the power which the poet lacked of making his idealism an immediate factor in the moral education of the people.

This selection of his contributions to the periodical press is therefore not only the most appropriate memorial of him that his friends could have devised, but serves also as an admirable record of the best influences that were moulding public opinion in England during the last quarter of the nineteenth century. If William Clarke can be called a journalist, he was so in an

ideal sense. In the nature of things there can be few such journalists, but it is of vital importance to the higher life of democracy that those few should arise and persist. On the common thought of his own generation the philosopher who silently matures his wisdom and calmly 'lays his finger on the place' has scarcely more moral effect than the journalist who daily exploits his flow of paradox or reflects half cynically the banality of the public mind. The ideal journalist is one who keeps in sympathetic daily touch with the thought of his contemporaries, whose mind grows with its growth and who dedicates himself to the task of compelling that thought to see its own drift clearly and to take its best self seriously. It is the constant growth of Clarke's ideas and the transparent sincerity with which he gave expression to them as they grew, that gave him his impressiveness as a teacher and that makes his writings of peculiar value as a social record. Between the Fabian Essay of 1888 on the "Industrial Basis of Socialism," with its eager outlook on a near future of social reconstruction, and the subdued and almost pessimistic tone of the article written in 1899 on the "Social Future of England," the reader cannot but feel that he has traversed a great distance, but when he turns to the article of 1893 on the "Limits of Collectivism" he will find that the distance has not been covered *per saltum*, but by the steady march of a natural development of ideas. The course of that development is clearly enough indicated in other articles here reprinted,—to some extent in that on "Political Defects of the Old Radicalism," and still more fundamentally, though less directly, in those on "Bismarck" and "Emerson."

It begins in a revolt against a narrow mechanical view of the state. The state is an organic being whose functions,—the product of thirty centuries of evolution,—cannot suddenly be restricted within the limits of a rationalistic individualism. If they are not directly and consciously controlled in the interests of the community as a whole, they will be indirectly and half-consciously exploited in the interests of the class that possesses for the time the strongest organization. "Pitt," says Clarke in his Fabian Essay, "was essentially the great capitalist statesman. . . . He saw that . . . if England's chief rival were struck down, the English commercial class might gain control of the world's commerce. To secure that end he skillfully welded together all the moneyed interests, the contractors, landlords,

financiers, and shopkeepers; and he tried to persuade the simpler portion of the country that he was fighting for the sacred cause of religion and morality. . . . The triumph of Free Trade therefore signifies economically the decay of the old landlord class . . . and the victory of capitalism."

This passage might be an extract from Karl Marx, from one of the numerous professorial exponents of *Machtpolitik* in Berlin, or from a Fabian of the present day whose mind has not moved from the standpoint of 1888. There is a sad amount of truth in it, and it is a truth that still needs pondering. If it were the whole truth, the prospect for the future would be as dark as the latest phase of Teutonic pessimism or the most lurid forecast of diplomatic prophecy in our own monthly reviews could make it. If the state is the supreme embodiment of social progress and if in the past the state has been entirely dominated by a succession of selfish interests, what hope dare the sober believer in continuity entertain of the future of European civilization.

But neither of these suppositions is justified by history. No doubt the action of the state must always be determined by organized social forces rather than by the principles of abstract justice. But the continually widening social organization, without which the modern state would have been impossible, has involved a silent victory over successive forms of social selfishness. Self-interest is never enlightened enough to produce progress; and to attribute the emancipation of the slaves, the enactment of the factory acts, or the abolition of the corn laws to enlightened selfishness or to the struggle of class interests is to mistake conditions for a cause.

Neither is the state the final end of social progress. If we must use biological metaphors to describe what transcends biology, the state is merely the organ and society is the organism. But to speak of society as an organism is to call up a material image,—of an aggregate of perishing mortals like the army that Xerxes wept over,—whilst that mysterious incorporation of the human race which dominated the imaginations of Burke and Newman is immortal and spiritual,—a *civitas Dei* whose authority is not a realizable asset of any mundane empire or Utopia. The latest of Mr. Wells's Republics, however fully equipped with inquisitorial wisdom, will still have a frontier for the soul of man to cross.

It is the suggestion and tentative development of this line of thought in the essays already mentioned and in those on the "Genesis of Jingoism" and "Aristotle's *Polities*" that gives this book its main interest for the students of ethical philosophy. Such emphatic questioning of some of the ultimate claims now put forward on behalf of the state comes all the more impressively from one who began his teaching by insisting on the immediate necessity of enlarging the state's practical functions.

Of the biographical "Appreciations" included in the volume those of Stopford Brooke, Leonard Courtney, and W. D. Howells are of special value as being based on close personal knowledge. For the biographical sketch of Clarke himself, which is mainly the work of his friend, Mr. Herbert Burrows, all those who knew the subject of it will feel grateful.

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JESUS AND MODERN RELIGION. By Edwin A. Rumball. Chicago: The Open Court Publishing Company, 1908. Pp. xi, 155.

In his journey from orthodox Christianity to radical Unitarianism Mr. Rumball has passed through inner experiences that have left their marks upon his spirit. He has become free from the bondage of external authority, and rejoices in his freedom. But he is still in the image-storming period. It seems a pity that he should have deemed it necessary to indulge in language needlessly offensive to the lover and admirer of the great Galilean prophet, simply to bring home to his readers the perfectly obvious facts that Jesus was influenced by the age in which he lived, that he was subject to the ordinary limitations of human life, and that we should allow ourselves to be led by other men and women who can guide us in the paths of truth and righteousness as well as by him. Thoughtful men of to-day, such as would be interested in perusing Mr. Rumball's book, are not asking themselves, whether Jesus was 'God,' or 'omniscient,' or 'sinless,' or 'the ideal man.' These terms as applied to a human individual have no meaning to them. But they are deeply interested in the question as to what kind of man he was, what he thought and felt, what his ideals were, what permanent